1:Murphy and Quain E-4,5 (1938) 1955
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Intermarriage

648 Despite occasional semi-hostile encounters between the upper Xingú groups, most contacts within the area are peaceful. Intermarriage is [591] common, and, since patrilocality is general, the wives are usually brought back to the village of the groom. There are, however, exceptions to this rule. For instance, if the man has strong enough kinship ties with the bride's village, he may stay there. This was true in the case of a member of the Trumaí village who was half Kamayurá. [167] Friction with one's fellow tribesmen can also lead to a move to another [598] village, as in the case of a Trumaí man and his wife who went to live with the Kamayurá because they believed that someone in their own group was practicing witchcraft against them.

602 One result of this mixing process, in addition to its obvious function 648 as a mechanism of diffusion, is that all of the upper Xingú groups are cross-cut by ties of kinship. Nearly every man on the Kuliseu River knows all others so located, and they are often related. Most of the extra-tribal kin ties of the Trumaí were with the Kamayurá and Mehinaku, but they also extended to many other villages of the area. For reasons not fully explored by Quain, the chief contacts of the Trumaí were with Tupian and Arawakan groups, especially those of the Kuliseu River. Little mention is found in Quain's notes of the Cariban tribes of the Kuluene River.

602 Kinship ties were probably responsible for the preference shown by 648 certain Trumaí men for particular tribes. While most men said that 186 the Kamayurá were "bad," a few claimed that they were really "good" and that the other tribes were the ones to be feared. One day a fire was sighted which, it was decided, had been lit by the Yuruna. A man having kinsmen among them left the village to tell them of his presence there and so prevent an attack. The alarm in this instance proved false.

648 Another basis for preference was past residence with a tribe, even as 186 a captive. However, if there was gossip of an attack by some tribe, even those most kindly disposed toward the potential enemy would become nervous and seek out their bows and arrows.

648 There was a great deal of friendly visiting between villages. The host 574 village was expected to provide food for their guests, but if women were brought, they joined in the women's work of preparing it. In the afternoon the men traded with each other and engaged in wrestling [517] contests. At night, singing, shamanism and speech-making were in order in the men's circle. Tobacco and large quantities of food were passed around at all times. If the visitors were staying overnight, they [602] slept in the house of their closest kinsman. The latter was also expected to greet them upon arrival and act as their host during their stay.

1:Murphy and Quain E-4,5 (1938) 1955
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significant that Aloari, probably the most aggressive person in the village, was often an organizer and always a main participant in the games. On the other hand, he never cooperated in group work.

This conventionalized form of exchange, which Quain called the trade game, had a strong functional role in Trumaí culture, but there are indications that it was of outside origin. One informant said that it was [177] a Bakairí custom, and Quain thought that the "game" might have been introduced by Bakairí traders bringing goods from the Indian post on the Paranatinga River.[1]

The Household

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Among both the Waurá and the Kamayurá the extended family occupied its own house, and the head of the lineage was considered a sub-chief of the village.[2] Such unilocal, co-resident and extended family groupings, which were typical among tribes of the upper Xingú, were absent in the Trumaí village.

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Consanguineally close male relatives usually formed co-resident units, but these nuclei of kinsmen were very small and did not constitute an entire household. Furthermore, they were related to each other through male or female lines. Due to village patrilocality, there was a tendency for patrilineally related males to live together, but this did not result in the establishment of a patrilineal lineage for several reasons. Among them the high death rate was very important.

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Maibu's house illustrates the eclectic nature of the Trumaí household. Four nuclear families, totaling fourteen people, lived in it. Hanging their hammocks from one of the two center posts were Katauka, his son Kamkuti, his brother's son Autsuki, and another brother's son and his wife. At the opposite end of the house were Maibu and his wife, the wife's son by Maibu's deceased brother, Maibu's sister Ayenuke, Makurawa, a classificatory sister's son, and Makurawa's wife and their three children. Although everyone in the household was related, bonds were closer between those people who hung their hammocks from the same post.

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Despite the fact that the household, as a unit, had no specific functions, it established the framework within which certain interpersonal dependencies were worked out. Bride-capture, intertribal warfare, divorce, and early death caused a significant proportion of the Trumaí to be temporarily or permanently without mates. This disadvantage was

[177] [1] The trade game was possibly borrowed from the Bakairí, as its existence among this group has been reported by Oberg (1953, p. 72). However, craft specialization and trade on the upper Xingú predates the Indian post. Cf. von den Steinen 1897, pp. 198, 207.

[2] De Lima (1950, p. 9.) reports this arrangement among the Waurá, and Oberg (1953, p. 45.) adds that the position of house chief tends to pass in the male line in the Kamayurá village.